

The Bombay Guardian.

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WEEKLY REVIEW.

—There are 7,000 Italian families in Paris, and a work of evangelization is going on among them.

—It is said that the Assumption of the Virgin Mary (her bodily ascent to heaven) will be made an article of faith at the æcumenical council in 1869. The infallibility of the Pope is also, we are told, to be decreed. Our infallible friends have been pretty long (18 centuries) in ascertaining the facts about the birth and departure of the mother of Jesus. Perhaps they may make some still more startling discovery between this and December 1869. The Pope will in the meantime have an opportunity of comparing notes with his beloved daughter, the ex-queen of Spain, who has taken refuge at Rome. We fear that their eyes are not yet open to one very remarkable fact, namely, that the Government which forbids the circulation of God's word, is sooner or later overthrown.

—Dr. Perkins of Ooroomiah writes that two Mahomedans have made a profession of faith in Christ, in Ispahan. The death penalty for conversion to Christianity is not yet abrogated in Persia, and one of the converts seems to have owed his safety to the interference of some English engineers.

—In Mexico the priests have been obliged to lay aside their long hats and gowns and dress like ordinary citizens.

—The Queen of Madagascar and the Government have publicly renounced idolatry; the great national idol has been sent away; the Queen sends her household to attend the ministry of the Rev. Mr. Toy, missionary of the London Society. All Government works are stopped on the Lord's Day. The last shall be first and the first last.

—The Jesuits enjoy the incontestable distinction of being a body above all others perilously inimical to liberty. Whenever a Roman Catholic country is to be liberalized in its Government and constitution, the instinct of self-preservation prompts the party of progress to secure the suppression of the Jesuits. They are regarded as an army devoted to the very interests which the liberating movement is designed to overthrow; devoted to the interests and false ideas of the Pope, and still more to their own interests. This secret body, overspreading the country like a network, with perfect mutual intelligence, aims to keep the people from the visitation of new ideas, from the desire for liberty, from the knowledge of the Scriptures; every thing must come to the people through a Jesuitic medium. Christians are spoken of in the Bible as kings and priests unto God; but the Jesuits are kings and priests in a very different sense, ruling the minds of the people, somewhat as the Brahmins ruled India in their palmy days, only with much more of guile and disguise. The vitality of the body is

wonderful; suppressed over and over again, they over and over again resume their place; but when once a country is fairly in possession of liberal institutions, their power for evil is a good deal restricted. Meanwhile, the new Ministry at Madrid has suppressed the body, and thus prepared the country for religious and civil liberty, the right of suffrage and the freedom of the press which are to be secured to them. Thus far all proceeds happily and well. The Governor-General of Cuba has recognized the revolution. No foreign power has interfered. From 'the little horn that speaketh great things,' we may expect some counterblast, some bull, that will only serve to exhibit his indignation and disappointment; reminding us of Bunyan's decrepit giant.

THE following has been sent to us by a friend :—

I remember a reference in a recent issue of the *Guardian* to the finding of human bones at the Antelope station on the Pacific railway; and that some men were inclined to regard them as proof of the great antiquity of man on this earth.

These bones were the subject of a special report at a recent meeting of the American Academy of Science. The professor who read the report stated that they were not human bones, as at first supposed, but "remains of tertiary mammalia"! The existence of such a quantity at that particular point is remarkable however. Thus another of the so-called "proofs" falls to the ground.

At the same meeting the skull which has been found in California was exhibited, and was the subject of much discussion. The lecturer classed the formation in which the skull was found in the pliocene division, and talked about "a pliocene man." Other scientists combatted these views forcibly. "A species of the existing flora was found with this skull, shewing that it was not impossible, that it belonged to the same class as were found in caves, and plainly not pre-Adamic." Professor Guyot thought that the circumstances did not indicate an antiquity much, if at all, greater than the limit of historic data.

Plainly, this question has not yet got beyond the region of doubts and theories.

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LIGHT.

THERE is an interesting article on the planet Mars, in *Fraser's Magazine* for August. It appears that the surface of that planet is about equally divided between land and water, and that the land and water are not so broadly separated as upon our globe, but generally distributed, so that a man (of Mars) can go round the world by land, or he can go round it by sea and be always in sight of land. The snow-fall corresponds very closely to ours. The spectroscope makes it appear probable that the atmosphere of Mars in its general constitution resembles our own. "One circumstance may at first excite surprise; the fact, namely, that in a planet so much further from the sun than our earth, there

should exist so close a resemblance, as regards climatic relations. But if we consider the results of Tyndall's Researches on the Radiation of Heat, and remember that a very moderate increase in the quantity of certain vapours present in our atmosphere, would suffice to render the climate of the earth intolerable through excess of heat, (just as glass walls cause a hot-house to be as an oven long after the sun has set) we shall not fail to see that Mars may readily be compensated by a corresponding arrangement for his increased distance from the vivifying centre of the solar system."

In books of astronomy it is generally taken for granted that light and heat diminish as the distance to which they are radiated increases. Estimate the relative distances of the different planets from the sun, and you can at once determine the relative degrees of light and heat enjoyed by them. We have in former years pointed out the error involved in this. It is true enough that we receive light from the different bodies in our heavens, very much in the ratio of their distances, allowing for the difference in their sizes. But all this light comes to us through one atmosphere, our own, and we cannot argue as to the way in which it would be affected by entering some different atmosphere.

Perhaps some of our readers who may not have given much thought to this particular subject, may be surprised at the statement we are about to make. Light is itself invisible. A ray of light must be intercepted by some object before it can be made manifest. It travels from the sun to our globe, ninety millions of miles, in darkness. The light of day is simply that which is arrested and reflected by our atmosphere. This can very easily be shown, by a consideration of what constitutes our night. Night is simply the shadow of our globe, flung out to the extent of a few hundred thousand miles, and terminating in a point; on all sides of this shadow the rays of the sun sweep onward, and, leaving the shadow behind, fill up the entire heavens, falling upon Mars, Jupiter, Uranus. If light were visible, our midnight sky would be one sheet of light, seen through the earth's shadow. Where is the light which the moon, or Jupiter, or Mars reflects, before it reaches those bodies? It travels in darkness, and we should not know of its existence, were it not arrested by those bodies and thus made manifest. There is an ether diffused throughout our system, the undulations of which are the means of transmitting what we call light; entering our atmosphere the varied and sublime phenomena are produced which constitute the feast of the eye.

They who ascend our atmosphere in a balloon, leave heat and light behind them, just in the degree in which they get away from the globe. A traveler towards the sun would

soon plunge into a region of night and absolute cold.

These things are sufficiently obvious, yet they are for the most part unheeded. Light is regarded as something that is itself and necessarily visible, and the interplanetary spaces are thought of as pervaded by the shining rays of the sun.

Whatsoever doth make manifest is light, says the apostle Paul. John too uses language that remarkably corresponds with the truth, when he says, The light shineth in darkness and the darkness comprehendeth it not. That is the true light which coming into the world lighteth every man. Men, loving darkness rather than light, are without a receptive medium, an apprehensive medium in which the light can become manifest. It is not enough that there should be the light of the Gospel diffused; a divine power must move upon the soul of the sinner disposing it for the reception of the Gospel ray. The sun had been in existence for ages before the day mentioned in Genesis when God said, Light! and light was; the change effected by that fiat was a change upon the earth, bringing into existence an atmosphere fitted for the manifestation of light.—“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

HOMILIES FOR THE TIMES.—L.

“This people have I formed for myself.”
Isaiah XLIII. 21.

Believer. I am an artisan, I have my daily work, common to myself and others, which I must perform conjointly with them, and which cannot be well done unless I give my mind to it unreservedly. In the doing of it I must think as they think, must do as they do, must in fact be a mere artisan engrossed with my work.

Master. With thy work?

Believer. My work, is it not?

Master. Is it?

B. Ah, I see a difference. It is my privilege to serve thee in all, to do thy work; and this is the consideration which sanctifies the labor of my hands; so that although outwardly it differs not from the labor of their hands, it differs intrinsically, being entered upon and pursued with reference to thy will, and with a sense of dependence on thy aid.

M. This makes a world of difference. To break through a wall at midnight is a very different work when you see a burglar engaged in it, and when you see a friend opening up to some victim of tyranny the way of escape from a dungeon.

B. I am thine, bought with a price. All my powers are thine and I may not employ them for any work but such as thou hast given me to do. Trade, mechanical labor, ministry, all are of thine appointment. Men talk of the sanctity of labor, but it is altogether profane and unhallowed until they have received from thee a commission to perform it; faith and prayer and a sense of dependence, these alone can give it sanctity. Let me do all in the name of the Lord Jesus and thus give glory to God.

M. Did not the Holy Spirit dwell in Bezaleel and his companions? He that disdained not to guide them in the work connected with the adorning of the tabernacle, is content to dwell in the heart of those who now perform in faith the work of their calling. The people of God are his tabernacle; his

word in their heart makes every thing sacred.

B. I perceive that there is a difference to thee, for thou readest the heart, thou knowest the intent. But I am to manifest thee to men; they are to see thee in me, how can they, when my time is spent in doing work like theirs, in a way like theirs? I feel that I fail here, and must fail.

M. Do what thou shouldst, in the way thou shouldst, and never fear but that the Spirit of God shall know how to vindicate himself in thee to others, to show me in thee. Sooner or later the principles by which men are governed will make themselves manifest. Thy companions show plainly what spirit is in them; even when they are heartily at work, envy, anger, selfishness, irreverence, pride, and the like come continually to the surface. Abide thou in me unanxiously, and fear not that my presence in thee shall remain unattested.

B. Can I say that pride, malice, anger, envy, selfishness never rise to the surface in me? They are in me and naturally they at unguarded moments come to the surface.

M. Why not let thyself be crucified with me? The Holy Ghost is not given to be a disguise to thy old nature, but to put it to death. My cross is the power of God; that power of God which changes the heart and conforms to my image. How large a part of the Gospels is taken up with the relation of what I suffered at the hands of men. The Spirit of God will lead thee to meditate upon all the particulars of this relation, one by one, and will thus bring about the work of thine own crucifixion. I see of the travail of my soul when thou receivest these words of divine power into thy heart, when thou joinest me in Gethsemane and goest with me to the halls of the chief priest and Pilate and Herod and then to Calvary. Those sufferings of mine had at the time no intelligent spectator, not one, except my Father in heaven; they get their power to mould and recreate the heart of man, when the Spirit of Gods opens the eyes of the believer to read aright the Gospel story of them.

B. The root of all my difficulties is doubtless the imperfectly sanctified heart; and the secret of success is in knowing thee on Calvary. The cross is thy throne of victory where that which mere omnipotence could not, thou triumphantly accomplished. Let me give myself to the study of Christ and him crucified as I have not done. That I may know the fellowship of thy sufferings. The life that I need I shall find in thy death. In this way Christ, the hope of glory, shall be formed in me, and then I shall not need to concern myself much about the way in which Christ shall be revealed in me to others. Thy meekness shall be mine, thy unselfishness mine, thy loving spirit mine, thy patience, thy energy, thy peace, thy zeal for God, thy wisdom, shall be mine. Thy wisdom, how greatly do we need it that we may judge rightly of various usages, and know how far they may be tolerated, how far they must be resisted.

M. I am a teacher as I am a Saviour, and know well how to do what I have undertaken. The difficulty of learning is caused by the self-will which would choose out the lessons that seem easiest or most needed, passing by others that come first in order. Many profess to be in my school, who disdain the lesson I set, and turn over to one that they imagine they have an aptitude for; but it can only be mastered by due attention to the intermediate lessons. Ask of me and I will

give thee wisdom; but I will give it in a way that thy wisdom shall not approve of; the foolishness of God is wiser than men. Instead of seeing thee wiser, men will see thee less wise; thou shalt be spoilt of goods long trusted in. My disciples, even after long training, forsook me and fled; wisdom seemed any where but in the path I was pursuing. And so it is now. Many professing to be mine, shrink vehemently from a path which the world has denounced as that of unwisdom and narrow-mindedness. But blessed are they who hear no voice but mine, and follow me step by step.

NOTES FROM AN INTERLEAVED BIBLE.

PSALM XLIX. 15. That which man, which money cannot. God will do.—How much does this mean? How much did it mean when written? It is not for unbelief, but for faith to answer. According to your faith it shall be unto you. Unto you it is given to know the mysteries of the kingdom of God, not to rationalistic critics.—He shall receive me. Will he receive me? said the prodigal son; not as a son, but will perhaps give me a menial's place. Will he receive me, after my long rejection of him? says the sinner. Yes, he will receive and not even upbraid. Receive him and he will receive you.

16. Be not afraid; do not distrust the providence of God.

18. He blessed his soul; he congratulated himself. The rich man blessed his soul when he said, Soul, take thine ease, thou hast much goods for many years.—Not only so but men will praise thee; nothing becomes a man, in the world's estimation, so well as success.

19. They shall never see light; having persistently rejected. They preferred darkness and darkness is their portion.

L. 2. Zion, the perfection of beauty. When the revelation of God has been completed in the midst of her by the ministry and death of Christ and the outpouring of the Holy Spirit, then the word of life shall go forth into all the earth. And it is only as we are individually complete in Christ, filled with the Spirit that we can shine to the enlightening of others.

3. Not keep silence: shall come as the word of God, Rev. XIX. My word shall judge them in the last day. It is the unbelief of men that makes silence; the deaf man makes silence though an orator may be speaking. But the manifestation that is to be will unstop the sinner's ears so that every word in the Bible shall be like thunder from heaven.

4. His voice shall fill all things; no more escaping the sound of it.

8-10. When the Israelites were made sensible that they had incurred the displeasure of God, their first thought was that they had neglected some minutiae of the ceremonial law, had omitted some sacrifices, and they sought peace by a little extra attention to these things. They have their successors in the church of Christ; Christians who forget the Sermon on the Mount, and put on a little extra formality. The ceremonial law is so easy comparatively. The privilege of sinning comfortably, or going with the world in their amusements, is cheaply purchased by a little diligence in the externals of religion.

13. God will accept nothing from us except as a recognition that all we have is his, and is held for Him.

16-18. Iniquity is never more offensive to God than when cloaked with a religious profession. Is it possible to conceive of any more outrageous affront offered to the Godhead, than for a man to come with some sordid and base purpose to Christ and ask him kindly to help him carry it out? Thousands at this day are guilty of this effrontery. It is possible for a man to spend his days in writing a commentary on the Bible, and be actuated throughout by a desire for reputation.

16-20. Theft, adultery, falsehood, calumny, unbrotherliness, are specified. One that seeks to pass for a Christian while guilty of any of these things, is guilty of imputing to God a depraved nature; for he expects the head of the church to overlook his iniquity for the sake of his miserable profession. ‘Thou thoughtest I was such a one as thyself.’

21. I will reprove: this is the antithesis to verse 8. Our Lord rebuked his disciples for misunderstanding his words, 'Beware of the leaven of the Pharisees.'

22. Choose between 15 and 22.

23. Ordereth his conversation: regulates his life by my precepts.

SERMONS.

"The *Saturday Review*" has the following severe remarks on the subject of Sermons: 'Perhaps the most striking testimony to the separation of these Islanders (the Orcadians) from civilized life is that they like hearing sermons—a taste which certainly implies the extremest form of intellectual destitution.' (*Pioneer*, Oct. 12th.)

We do not know whether there is such a thing as a Contributors' and Reviewers' Calendar and Directory; but if there is we feel sure that under the heading of "directions" for August and September there will be found this—"At this season abuse the preachers."

No sooner has West-end London spread itself over the Welsh or Scotch moors, Alpenstocked itself up the Righi, or otherwise abstracted itself from town—no sooner has middle-class London taken itself off to Brighton, or (tell it not in the printing office), to Ramsgate or Margate; than a dearth of imagination comes over a certain class of contributors to newspapers. This psychological phenomenon may perhaps be explained as follows. The great palaver house of the nation is shut. The Parks and Clubs are empty. The contributors can no longer for a season collect gossip in the lobby of the Commons, lounge along the pavement in front of the clubs and guess what those inside are doing, or collect small scandal on the staircases at evening parties. Some subject must be found; and first as country journalists in the dull season fall back on "large gooseberries," "monster carrots," and "deformed calves," town contributors fall back annually on preachers and sermons, and as a matter of course a month after, the Indian Press opens full cry on the same scent. Why should not we join the chorus?

Our friends the contributors profess a great desire that every body should be religious, that is what they think religious. People should go to church, but unfortunately people won't be religious and won't go to church, or if they do go to church, they become bored, and wish themselves out again the moment they have examined all the new faces and new clothes in the place. This is very sad. There must be some cause for so sad a state of things. There is a cause, and that cause is the clergy and their sermons. The clergy should be able to keep hot churches cool—to keep punkahs from setting fat people to sleep—should be able to keep young women from thinking of other young women's bonnets, and young men from thinking of last Friday's ball and next week's races. They should be able to make every body comfortable, and to keep every body interested, but unfortunately they don't. The clergy are ignorant, or foppish, or fanatical, or too low-toned in speech, or blatant, or,—and so on.

Whatever is wrong in church the clergy are to blame for it.

Is it not sad to think of the misdemeanors of a class of men like this?

The cure proposed is somewhat similar to that adopted by Sir Richard Mayne to keep the London dogs from being dangerous. It is the muzzle. Muzzle the clergymen and all will be well in the church-services. Preaching is a purely human ordinance. Separate the divine in worship from the human. The prayers in the prayer book, or uttered extem-

pore—the chanting—the organ playing—the reading of the word are divine, keep them; but the very moment the minister begins to preach the gospel, as a rule boredom begins. Give the people an opportunity to escape from boredom. Let those who wish leave the church. Let the clergyman if he is a great gun, and if he has the faculty of doing this plaguy thing, preaching, well, try it, but as a rule have no preaching.

Thus the grand consummation will come to pass. Except in extraordinary cases the services in the church will never last more than half an hour; and is not half an hour enough, amply enough, once a week, for the rational and enjoyable worship of God?

About this species of doctrine and argument we desire to say a word or two. If to make the services of the church interesting to the great mass of men and women is all that is required, perhaps the omission of the ordinance of preaching might be of as great use as any other, but unfortunately for the argument adduced "Public Worship" is a divine ordinance, and must be conducted according to God's word, and preaching is a divine ordinance intended not simply to *please* and *instruct* men, but to rebuke men's sins, and to lead them by moral and spiritual suasion to go in a way contrary, for the most part, to their inclination.

Not to beg the question, we would suggest that common modesty even should lead the opponents of preaching to concede that there is at least some ground for supposing that preaching is one of the means of grace, intended not only for the conversion of men to the faith called Christian, but for the instruction of such as are converted.

The Lord Jesus Christ not only read the word, prayed with and for his followers, and encouraged them to sing hymns, but he distinctly, in public, in the synagogue, the then church, preached in the common acceptation of that term.

The apostles preached, and the young apostolic clergy were instructed to give heed to the preaching of the word, that was, he it remarked, after congregations had been formed; while the un-annulled declaration of Scripture is, that as the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

If it should then be so, that preaching in the congregation is part of the source which God intends should exist in the congregations of his church on earth, it humbly appears to us that stronger reasons will require to be found before men are justified in proscribing preaching than the stupidity of the clergy, the heat of our churches, the somnific influence of punkahs, or the ineptitude of the great mass of mankind to listen with attention for twenty minutes to any consecutive line of argument or declaration of truth, which has not for its subject the tickling of the fancy, or the acquisition of the almighty dollar.

We next proceed to notice the argument which is brought against sermons from the stupidity or folly of the clergymen. The clergy are a well abused lot, and perhaps they deserve it all. We don't predicate perfection of one of them. He would not deserve it if we did. Suppose them as bad as possible—suppose them to be ignorant, dogmatic, self-sufficient and foppish withal and what do you gain by way of argument? Not much, we take it. You simply state that clergymen are very much, like their neighbours, the lawyers, doctors,

engineers, M. P.'s, soldiers, sailors, reviewers, merchants and shopkeepers. You simply make them out to be *average* men, and we never heard that they claimed to be anything else. If there are a few splendid engineering works—a few great books—a few magnificent speeches—a few ably conducted campaigns—are there not also a few grand sermons? If there are many inferior or only average sermons, are there not also innumerable average and inferior works in the other classes of mental work we have indicated? and yet our engineering, medical, literary and other affairs get on very well.

We challenge proof that the clergy are inferior as a class to any other class you may mention. We maintain that they are technically as well educated as any class in their own profession, and possibly they have a larger general information than most.

Poets and fiction writers as good as any have come from the ranks of the clergy. There are philosophical, æsthetical and political writers as good as any who every Sabbath day preach in our pulpits; and as classical scholars we should think, our divines would hold their own anywhere.

Is all this howl then because angels cannot be found for ordination, and because you have to content yourselves with ordinary mortals for clergymen? We think that to man, from men, forbearance is becoming. Our clergymen may not be such men as the "*Saturday Review*," the "*Pall Mall Gazette*" or the echo, "*Pioneer*" think perfect; and yet may be doing their Christian work very fairly. A little forbearance is needed. We fancy the clergy could find holes in contributors' coats, just as contributors find specks on the surplice and gown. Every one cannot expect to find the world aired, when he gets up in the morning, just to that exact temperature which he thinks perfection. He is the wisest man who accepts an approximation.

One assertion on this subject deserves to be reprehended as false in fact, and cynical in expression. It is said that the clergyman loves the sermon, because when preaching it he has his only opportunity for self-display. It is his weekly "outrage" says one journal.

It is simply untrue. that the sermon on Sunday is the *only* opportunity the clergyman has for self-display. His professional duty brings him as a rule a great deal too much before the public; and to many a clergyman the demands made on him for public week-day sermons, platform and committee speeches is most trying; and has he not, if the same journal is to guide us, a most prominent position at fancy fairs, and croquet and tea parties whereat, of all places, he can best indulge that very petty vanity, which is laid to his charge in connection with his sermon.

The assertion about love of display seems to arise from total ignorance of the average clerical character, and we fear the estimate which is formed of that character arises from the cynical spirit of those who write the articles of which we are speaking. The reviewer when on his tour of criticism he enters church, sees one man above the rest and hears one man speaking. In his little mind he cannot conceive of a man in the clergyman's position who was not puffed up. *He* would be so were he placed in the clergyman's position. The clergyman is himself in a frock. Let the world believe that after a clergyman has got rid of his boyish extravagances, which he has in common with all young men, that in preaching he never thinks of himself at all, but strives to do his duty sim-

ply to the best of his ability, be that small or be it great. Congregations do not know what it costs many a clergyman who appears very self-possessed in the pulpit to preach Sunday after Sunday. The errors into which most ministers fall is not self-confidence, but that want of confidence which renders their preaching unnatural and therefore pointless, by leading them to take other men's ideas and to follow fashionable styles, in place of speaking from the heart, home to their audience in plain language. We shall have more to say of sermons, but not now. P.

Epitome of News.

SATURDAY, OCTOBER 17, 1868.

—*Madras Churchman*: "We hear on most reliable information that arrangements are in course of progress by the Secretary of State for India, for the redistribution of the Indian Dioceses and for the appointment of four additional Archdeacons, who are to be selected from the Chaplains. Very shortly we hope to give all the particulars of the scheme, which was in the first place a recommendation of the late Bishop Cotton, and has been concurred in by our present Metropolitan."

—We extract the following from a paper on Missions read before the Madras Church Union, by Capt J. D. W. Sewell, Madras Staff Corps:—"Missions then have in these latter days been found to be needful, not only to those who are professed heathens and openly reject Christ crucified, but also to those who are supposed to be professing Christians, but who in reality are living without God in the world, who, living in a Christian country, surrounded by Christian institutions, it may be, had actually never even heard the very name of God or of Christ: and thus the subject of Missions is divided into Home and Foreign missions."

—*Overland Mail*: "Her Majesty has left many evidences of her kindness in Lucerne and its neighbourhood. One of her last acts was to send a donation of 2,000 francs to the Rev. G. L. Fenton, the chaplain of the Colonial and Continental Church Society at Lucerne, as a donation towards the expenses of the church."

The Catholic bishop and clergy of Galway resolved at a meeting on September 18 to oppose any candidate not pledged to Mr. Gladstone's resolutions, and to vote against any Government not making them Cabinet measures.

The Vatican New Testament in Greek is at length to appear. The whole Bible will occupy six volumes, five containing the text of the Old and New Testaments, and the sixth consisting of critical notes, fac similes, &c.

A letter from Bagnères-de-Luchon states that, notwithstanding her eighty years, Lady Franklin has just made the fatiguing ascent of Port de Venasques, accompanied by Dr. Pégot, of the thermal hospital. From the summit so magnificent a view of the Maladetta and the mountains of Aragon was obtained that she declared it to be superior to any she had seen in any of her ascents, even among the Himalayas. Lady Franklin is about to visit the Republic of Andorra.

In Swedish Lapland one single parish is often as large as some kingdoms. That of Gallivare, for instance, contains 352 square miles. Many of the inhabitants live at such a distance from their church that they are obliged to start on the Thursday to attend divine service on the Sunday. Thus the complete Liturgy is only celebrated once a month. The congregation is then always most numerous. On these occasions secular affairs are also brought under consideration, arrangements are made, purchases are concluded; in fact a species of fair is held."

—*Times of India*: "Hardly any news has been received during the past week from Huzara. The war is evidently over, and neither General Wilde nor correspondents have anything of any consequence to tell. Had it been otherwise, we may be quite sure we should have had it. The Pathan tribes were sending in hostages, as an earnest of their desire for peace, and the British troops were laying waste the Hussunzye country, from which friend and foe alike had fled. How they fare in the districts whither they have escaped, we have not yet learned. General Wilde considers that

the Hussunzys have treated him shabbily, and complains that they would not stand and fight, though he had 'brought a long and effective fire from the field and mountain guns to bear on them, before advancing on their position.'"

—*Times of India*: "The Nerbudda bridge is now restored for public traffic, the first engine having passed over it on Thursday last."

—*Poona Observer*; Oct. 15: "It is said that Earl Mayo will reach Bombay next month, accompanied by H. R. H. the Duke of Edinburgh. Previous arrangements were that Earl Mayo would leave England in November, arriving here in December, where he would be shortly succeeded by the Duke, in his frigate, the Galatea, via the Cape."

—*Times of India*: "The Very Rev. Henry Alexander Douglas, Dean of Capetown, who has been selected as Dr. Harding's successor in the bishopric of Bombay, is the fifth son of the late Henry Alexander Douglas, Esq., (who was a brother of the fifth Marquis of Queensberry,) by Elizabeth, second daughter of the late Robert Dalzell, Esq., who but for the attainder would have been the eighth Earl of Carnwath."

—Miss Mary Carpenter, has resolved to return to India shortly, and writes as follows to the *Manchester Examiner*:—"Will you favour me by the insertion of a brief explanation of my object in going to India to commence a normal school for the training of female teachers. When I first appealed for aid in establishing such an institution in Bombay, the Indian Government was not prepared to make any grant for the purpose, except on condition of the natives contributing half the expense, which under existing circumstances, they could not do. Since that time the Indian Government has decided on granting 1,200l. per annum for five years to each of the three presidency capitals for the purpose. Since, however, this very difficult undertaking will require all the experienced help of educated English ladies which can be obtained, and the city of Ahmedabad is peculiarly prepared for such an undertaking, and anxious for such an institution, as you will perceive from the enclosed extract from a letter of a native judge of that city, I have resolved to commence the work there, and leave Marseilles for India on the 18th of October next. Ahmedabad is too far from Bombay to derive any advantage at present from the normal school to be established there, and yet is peculiarly advanced, as will be evident to the readers of my 'Six Months in India.' The expenses will be very great, as it will be necessary to pay the passages out of those who will work in the school, as well as to maintain the institution. I shall therefore be obliged to any friends to the object who will assist me with funds."

MONDAY, —OCTOBER 19.

—*Times of India*: "The London afternoon papers of September 25th contain a Reuter's telegram despatched from India the same morning."

—"Strangers' Friend Society."—There were resident at the Strangers' Home, Colaba, on September 1st, 82 persons; 68 were admitted during the month, and 53 discharged, the average number of inmates being about 90. The cost per inmate for food, including incidental expenses was Rs. 20-9-8."

—The *Times of India's* Kurrachee correspondent says: "There is a whisper—and a pretty loud one it is too, that our Educational Inspector and Assistant Commissioner, Mr. John Moore, C.S., has been selected for a superior appointment in the Bombay Presidency, and that it will not be long before he bids Sind farewell, probably for good."

—*Times of India*: "A serious accident happened on Thursday last to the P. and O. Co.'s S.S. *Dehar*. She had had new boilers placed in her in the P. and O. Dock, at Mazagon, and was being towed to the mud bed at the north end of the yard, when her herd swerved round to the southward, and she ran upon a sharp rock which stove in the plating of her keelson amidship. Every effort was made to get her off, but unsuccessfully."

—Emigrants from the famine-stricken districts of Central India, are now making their way in large numbers southwards, to places where food is more abundant. They are passing by the G. I. P. Railway, and by the roads through the district of Nimar, at the rate of two or three hundred a day. Numbers of them have already found employment on the public works, and the railway towards Hurdia.

—The Municipal Commissioner has strongly recommended to Government that the new building at Girgaum, intended for the Mazagon Police Court, be converted into an hospital for

the temporary accommodation and treatment of those suffering from cholera.

—On Saturday last, five cases of cholera were reported to the public Health department, one of which occurred in the Breach Candy road, two in Funnuswady, one in Mungulwady, and one in Pimpulwady and Candawaddy. None of these were, however, of a virulent type, and two of the patients have nearly recovered.

—Mr. J. B. Peile, Director of Public Instruction, will, we hear, probably not return to Bombay before the end of April next. His leave expires at the end of January, but he has asked for an extension of three months, which will no doubt be granted. Mr. Peile was educated at Oriel College.

—*Indian Daily News*: "Well-informed rumour has it that Colonel Sir Edward Fitzgerald Campbell, Bart., comes out as Lord Mayo's Private Secretary."

"In a recent case of Sutte in Rajpootana the native chief punished a number of persons who assisted at the outrage, but he excepted his 'purohit' or family priest."

—*Madras Times*: "On Saturday the 10th inst. a very successful experiment was made with one of Norton's tube wells in a yard attached to Messrs. Parry and Co.'s Cotton Press in Black Town, Madras. The tube was driven to a depth of over 16 feet, and an abundant supply of water obtained in less than half an hour. The machine is very simple and costs about Rs. 40."

—*Bombay Gazette*: "A Hindoo merchant intends building a vegetable market near Bholeshwur in place of the one which was burnt last year."

—"We understand that the Legislative Council will meet in Bombay on the 3rd of November, and of course the vexed question of municipal finance will be once more debated."

TUESDAY, —OCTOBER 20.

—The insurrection in Muscat, has ended in the flight of the Imam, and in Azan bin Ghese being proclaimed Imam of Muscat by the residents.

—*Bombay Gazette*: "The branch Custom-house at the Musjid Bunder is now closed, and the office of the Senior Assistant Commissioner of Customs has been removed to the new Carnac Wharf, on the Elphinstone Land and Press Company's property."

—"Active steps will be taken to place our relations with Afghanistan on a sound footing. The 'Morning Herald,' which has some connexion with the departments at Westminster, has intimated to the public, that it is the policy of the Indian Office to renew the alliance with the ruler of the Afghans which has been in abeyance since the death of Dost Mahomed."

—*Friend of India*: "H. M. S. *Octavia* has brought welcome news from Zanzibar to Trincomalee. When she left Zanzibar, that is about the middle of September, Dr. Livingstone was known to be within a week's march of that port, and to be well. This entirely corresponds with the expectations of that scientific prophet, Sir R. Murchison, uttered months ago, that the heroic traveller would, after solving the lake problem, reappear at Zanzibar in September instead of going north by the Nile to Alexandria. The last news of Dr. Livingstone was brought to Quiloa by traders in November. They spoke of a white traveller being in the gold country to the west of the Nyassa lake. The latest date of letters from himself is 1st February 1867. He had occupied seven months in the journey of 500 miles, from Minkindany Bay, from which he started, to the south end of Nyassa. Going west and northwards he then crossed the Shire by a circuitous route to avoid the murderous Maitzu. In five months he reached Bamba whence he wrote on 1st February. In October 1867 we know that he arrived at Ujiji, 500 miles farther and the point at which the Tanganyika lake was crossed by Burton and Speke. His delay there is thus explained by Sir Roderick Murchison:—

"If Livingstone found the waters flowing northward from the neighbourhood of Bamba, whence he wrote, and into the Lake of Tanganyika, he would continue his journey to the northern end. There would then lie before him another great problem, the solution of which would be the settlement of the geography of the whole interior of Africa. If, according to the theory of Mr. Findlay, which had been read before the Society, the waters of Lake Tanganyika flowed into the Lake Albert Nyanza, the geographical object of Livingstone's expedition would be accomplished. He would be upon the waters of the Nile, and having determined that great physical problem, he would pro-

bably turn to the eastward and reach the coast at Zanzibar. If, on the contrary, it proved, as shown on the original map of Burton and Speke, that a mountain range separated Tanganyika from Albert Nyanza, the outflow of the waters of Tanganyika must be sought for on its western side; for being fresh, those waters must have a free outlet in some direction.

"Dr. Livingstone may be expected at Bombay every day. Sir R. Murchison already anticipates for him 'an adequate pension for life as well as some suitable honour of the Crown.'"

—The P. and O. Co's Steamer *Behar* has been successfully floated off the rocks. She is now in dock and under survey.

—*Times of India*: "Government have negatived the proposition of the Municipal Commissioner to use the new police court building at Girgaum as a temporary hospital for cholera cases, and have directed that it should be immediately occupied as a police court."

—The Cotton crop in Berar promises to be very large.

—*Friend of India*: "The Maharajah Sindiah before leaving Gwalior for the Punjab, set aside Rs. 3,00,000 for the employment and relief of those of his tenantry who might be suffering from dearth. Two great tanks are to be undertaken at once in the neighbourhood of the capital so that labour may be ready for all who choose to work."

—An Andamanese female of the name of Mary Andaman has been sent for by Colonel Man, from Penang, to open an orphanage in the penal settlement for young Andamanese. Mary Andaman is an apt English and Malay scholar, and is locally famed, says the *Penang Gazette*, for her skill in domestic matters.

—The *Feroze* steamer left Calcutta for Suez on the 10th inst., to be in readiness for the Right Hon'ble the Earl of Mayo, the Viceroy elect.

—A chapel for Native Christians, built at a cost of Rs. 1,500, chiefly by the exertions of Goolzar Shah, who combines with his secular calling as a Government clerk the zealous discharge of a Baptist Missionary's duties, was open at Simla on the 4th instant. The building will contain about 100 natives. Half the cost of it was subscribed by the public.

—*Friend of India*: "In the past year the number of schools in the Central Provinces has increased by 75 and the daily attendance by 5,878. There was one person in every 177 at school, while the proportion in Oudh was only 1 in 549 and in Madras 1 in 578. Each pupil cost the State only Rs. 1-12-5 out of Rs. 5-15-2. Not counting the comparatively large sums spent through the missionaries, the people themselves, from cesses, fees and donations, gave no less than Rs. 2,21,486, or slightly more than the expenditure of Government which was only Rs. 2,21,355."

—*Indo-European Correspondence* records an interesting discovery which certain French Missionaries in North Africa have just made. In the Sahara between Algeria and Senegal, beyond the Touaricks, there are oases inhabited by Christians said to be the descendants of the ancient African Church driven to the desert by the Mussulman invaders. They speak the old Punic tongue, the native language of Cyprian and Augustine.

—*Friend of India*: "Mr. Sherring, a zealous and learned missionary, has produced a description of Benares and its associations, its past condition and its present everyday life, which combines exact topographical details with the most picturesque associations. We may expect to find Benares a reflex of the religious feelings of the Hindu community all over India, and Mr. Sherring clearly shows that this is the case. The religion which the Puranas promulgated, is here seen in its most extravagant and vitiated forms, and the city may be best described as one 'wholly given to idolatry.' A recent estimate shows that it contains 1,454 temples, each with its staff of Brahmins and dependants who derive their subsistence entirely from the credulity of the devotees. This is independent of the idols which are stuck in every corner of the streets and ghauts and under every green tree, and in each of which somebody has a vested interest. The wealth of Benares is entirely bound up in idolatry. The trade is insignificant. The bankers are the thriving class. They accumulate large fortunes from the Rajahs and landed proprietors who come on pilgrimage, and, having spent their money, require more funds either to take them home or to continue their idolatrous debaucheries. According to external appearances Hinduism was never so pros-

perous in its chief stronghold. This, however, Mr. Sherring and other keen observers regard as merely a spasmodic attempt to counteract the civilizing influences now abroad among the people. In Benares the power of the Brahminical caste is sensibly shaken, and when the mass of the people have been put in the way of obtaining healthy education the vast edifice of idolatry must crumble away even in its favourite seat. Benares, however, has so identified herself with idolatry that, as far as can be judged at present, the fall of both must be simultaneous. And it is far from improbable that, before long, Mr. Sherring may be the Aulus Gellius of the 'Sacred City of the Hindoos,' and his book the manual of all who seek to identify broken altars and ruined temples with the relics of the superstition that once tyrannized over a hundred and forty millions of human beings."

WEDNESDAY,—OCTOBER 21.

—Government has appointed a committee of Inquiry, in Mooltan, to investigate the complaints made by the Punjaabee section of the Abyssinian Muleteers.

—*Central India Times*: "Should no more rain fall, we fear we must necessarily anticipate disastrous results to these provinces."

—*Bombay Gazette*: "We understand that an additional list of Justices of the Peace will shortly be published in the *Government Gazette*."

—*Bombay Gazette*: "The *Rast Goftar* highly approves of the proceedings of the Bombay Bank Commission, and bestows hearty encomiums on the Commissioners, and especially their President, for the uncompromising and conscientious manner in which they performed the unpleasant duty entrusted to them. The writer assures the Commissioners that the native public thoroughly approves of their proceedings. The Commission, he continues, has unmasked the real delinquents, and has thereby won the admiration of native society."

—Meyra Sab Wullud Mahomed was executed yesterday for the murder of his wife at Mahim, on the 21st June last. The culprit confessed his guilt, and acknowledged the justice of his sentence.

—*Bombay Gazette*: "A petition signed by about 200 inhabitants of Broach has been presented to Government, praying for the conversion of the Anglo-Vernacular School of that town into a High School."

—*Bombay Gazette*: A Medical man writes: "Cholera is a contagious disease; the contagion exists in the discharges of the patient. The disease is not so contagious as some diseases of the zymotic class, and requires many more conditions to favour its spread than would be necessary for the diffusion of such diseases as small-pox or measles. Persons should not physic themselves except under advice; they should avoid taking purgatives, without the consent of their medical attendant—more particularly those which act early in the morning, a time when cholera generally attacks its victims."

"Cholera is generally, if not always, preceded by premonitory symptoms of diarrhoea, therefore it is always to be borne in mind that, on the first appearance of anything approaching diarrhoea, medical advice must be sought; it is generally supposed that deaths from cholera might be lessened fifty per cent, if people, instead of pooh-poohing a little diarrhoea would seek medical aid in time."

"So soon as the disease is established and known, or there is the slightest suspicion that it is a case of cholera, let all linen and bed clothes which have been soiled with discharges of any kind be immediately placed in water containing disinfecting powder, and the contents of these utensils afterwards buried, and on no account whatever let them be thrown out upon the surface of the ground."

—*Deccan Herald*: "The native fireman who had one of his legs cut off by the accident at Mhow-ke-Mulla Viaduct has since died in the Sassoon Hospital at Poona."

—A correspondent of the *Times of India* writing from Bahrein, says: "Last year the chiefs of the islands of Bahrein, and the powerful chiefs of Aborthahaie on the Arabian coast, committed sundry acts of piracy on a large scale, and infringing the provisions of the maritime truce. Owing to the Abyssinian Expedition, some delay occurred in collecting a sufficient force to punish these chiefs. Captain Brown R. N. of H. M.'s S. S. *Vigilant* being joined by the gun boats, *Hugh Rose*, and *Clyde*, and the steamer *Sind*, of the Bombay Marine, started for Bahrein on the 14th September; Colonel Lewis Pelly, H. B. M.'s

Political Resident in the Persian Gulf, hoisting his flag on board the *Sind*.

"Arrived off the chief towns, it was found that one of the ruling chiefs, Mahomed bin Khalifa had fled. However his brother, Ali bin Khalifa, came off to meet the resident, and after some negotiations it was determined to recognise Ali as chief in his brother's stead. The gun-boats *Hugh Rose* and *Clyde*, with two rocket-boats from H. M.'s ship *Vigilant*, under command of Captain Brown, steamed up the difficult channel leading to Fort 'Mubarik.' Close under the walls were drawn up three war dhows, said to be the fastest sailers in the Gulf. The *Vigilant's* rocket-boats went in at these, while the ten-inch guns of the gun-boats hammered at the fort, which though most solidly constructed, was rendered quite untenable by three o'clock. Parties then landed to demolish whatever remained inside."

"The Arab people seemed to be filled with joy at their tyrant being driven away and his property destroyed."

"The squadron, at Sheik Ali's request, dropped the *Clyde*, for the purpose of lending him moral support in consolidating his new rule, and then proceeded to Guttur, and other places. Certain terms were offered to the chief which were to be complied with within 24 hours, with the alternative of his standing a bombardment. He held out until the latest moment, when off he came, ready to pay the fine that had been imposed upon him as some compensation to the people he had plundered."

"Amongst other conditions, the chief was required to give up all his guns."

"The squadron shortly afterwards broke up, H. M.'s S. S. *Vigilant* proceeding with the Political Resident on board, via Mussendum, to Kurrachee."

THURSDAY,—OCTOBER 22.

—The tract of country chiefly affected by the failure of the monsoon, extends from Mount Aboo, north-east as far as Agra, to the west, across the desert districts to the borders of Sind, and east, over the Aravelli into the principality of Meywar and Odeypoor. Scarcity is also anticipated in the Punjab, towards Central India. In some parts of Marwar no rain whatever fell, and cattle is being sold at three and four rupees per head, as there is no fodder to feed them with. Some of the emigrants from Marwar have offered their children for sale at from three to five rupees each.

—The *Indian Public Opinion* gives the following news from the frontier, under date the 15th instant:—"Yesterday morning, a column under General Vaughan, was detached to burn the villages of the Puraree Synds, who have allowed their followers to attack the rear guard on the twelfth. General Wilde at the same time marched with another column into Tikree. Nothing yet heard from General Vaughan, but villages were seen in flames yesterday in his direction."

—*Times of India*: "The services of Yeshwunt-row Bulwunt, General Inspector in the Municipal Commissioner's office, have been dispensed with on the recommendation of the Select Committee of the Bench; Janardhun Bapoojee, head accountant in the Public Health Department, has been appointed in his place."

—*Lucknow Times*; Oct 17: "On Wednesday morning last, in broad daylight, an unfortunate lunatic, escaped from the new Lucknow Lunatic Asylum, and snatching up a sword from the police chowkee, killed three persons and wounded five others before he could be secured. The madman's victims were principally women and children, but one of the wounded was a full-grown man. The police on duty at the time have been placed under arrest."

—*Indu Prakash*; Oct 19: "A very large number of the chiefs, who were presented at the late Durbar, are minors in age, and, with the exception of a few, none very old. The past ten or twenty years have, it seems, made much havoc in the great families on this side of India. The Raja of Kolapoor is a minor, and adopted into the family. The Chiefs of Bawrah, Itchalkaranji and Kagal, states subject to Kolapoor, are all minors, and adopted into their respective families by the permission of the state. The Chiefs of Moodhole and Meeraj and Jawahir come under the same category of minors. The Sawantwari Chief, if not a minor in age, has only recently succeeded his father. The Kattiawar and Maheekanta Chiefs, who were present at the Durbar, are most of them minors in age; and the remark holds true to a great degree of several of the other chiefs in that peninsula."

Miscellany.

—*The Mofussile*: "The question of Railway Volunteers is being taken up by Government. It is proposed to enrol all the Railway employees who are willing, and to provide them with arms, so as to prevent the recurrence of such panics as brought Gazeabad prominently before the public about a couple of years ago."

—Dr. Macrae, the Officiating Health Officer of Calcutta, in a Report on cholera, and its causes, remarks: "Cholera is and has long been permanently located in Calcutta, and cases are never wanting to swell the death rate, to which it steadily contributes from 15 to 25 per cent. It has its periodical tides, reaching the highest point in the months of March, April and May, subsiding in June, July and August, to rise again, though to a lower level, in September, October and November, again to ebb, and fall to the lowest figure in December, January, and February."

—*Bombay Gazette*: "Messrs. Dossabhoj Merwanjee & Co., of No. 7 Parsee Bazaar Street, Fort, have very generously forwarded one hundred and forty-four bottles of Davis' Painkiller to the Health Officer, with a request that he would receive and distribute them for the relief of cholera. They have also intimated their willingness to give as much more as may be wanted."

—The Same: "At a meeting of the Senate of the Bombay University, held in the Town Hall on Tuesday last, Mr. H. M. Birdwood, M. A., C. S., was unanimously elected Dean of the Faculty of Arts, in the room of the Rev. Dr. John Wilson, now Vice-Chancellor; and Dr. Bhau Dajee was appointed a member of the Syndicate in the place of Mr. Birdwood."

FRIDAY, —OCTOBER 23.

—Local items of the week:—A Parsee driver had his leg broken by the breaking down of an omnibus; a Parsee woman committed suicide by jumping into a well; a man named Amerbhoy Munnajee, a fireworks maker was killed by the explosion of some gunpowder; five men were bitten by a dog in the Government garden at Malabar Point; the servant of a liquor seller poisoned himself by taking sublimate of mercury; a ramossee was bitten by a snake, on the Esplanade; a boy eleven years old fell into a tank at Mahaluxmee and was drowned; a European seaman named John Williams, fell from the jibboom of the ship *Aerolite* into the water and was drowned.

—Deaths last week, 286.

—*Bombay Gazette*: "Pursuant to an order from the home board, Mr. Knox, Acting Agent of the G. I. P. Railway Company, has relieved Mr. Downes from his duties as storekeeper of that concern."

—The same: "Referring to the Maharajah of Jeypore's liberal proclamation, in which he announced an absolute removal of all tax or restriction on the grain traffic in, or through, his territories, the "Pioneer" mentions that his conduct was spontaneous and not pressed on him by the British Government, and that, in relinquishing these transit duties he is making great personal sacrifice, for last year they produced him more than a lakh of rupees, and the profit might of course be much greater this year. Not without cause, therefore, adds our contemporary, has the Governor-General awarded the Maharajah his cordial thanks and congratulations."

—The same: "The 'Pioneer' says it has not received any independent confirmation of the statement that both the Viceroy and Commander-in-Chief had resolved on proceeding to Peshawur, but it states positively that the Ameer Shere Ali Khan has expressed great anxiety for an interview with the Viceroy, offering to go with a small escort even to Calcutta for the purpose."

—The rain fall at Matheran, up to the 5th instant, was 471 inches; at Mahableswar, 237 inches.

—*Bombay Gazette*: "The Select Committee appointed by the Bench of Justices to revise the Municipal establishments, have recommended a reduction of ten per cent, in the department of the Executive Engineer of the Municipality."

—A recent act of Parliament makes it imperative that by April next, railway companies shall establish means of communication between passengers and guards on railway trains. Messrs. Kearsley and Holt have patented an invention which promises to answer the purpose in a most admirable way. It consists of a small windmill or vane, fixed upon the roof of each of the carriages, the vane being turned at an amaz-

ing speed when the train is running at say, 30 or 40 miles an hour as was the case on Friday with the Bowdon express. This vane, thus in motion, rings a large bell, which is as loud as one of our factory bells in Manchester, and which once set in motion, never ceases until the train is stopped. The alarm can be raised by any of the passengers by pulling a chain drawn across the roof of the carriage in which they are seated. The chain hangs conveniently overhead, and can be easily reached from any portion of the seats, and in fact, without the passenger rising from his place. The first effect of pulling this chain is that two semaphores rise up into the usual position which in the railway dictionary means "Stop!" and the second effect is that the wind-vane is released and exposed to the current of the air, which sets it rotating as above mentioned, while of course the bell is set ringing at the same instant. Attached to the windmill is a white light, meaning "All right," but upon the alarm being given the white light instantaneously gives place to a red one—the "danger" signal. By this arrangement it is obvious that the signals can be most effectively seen by the driver and the guard in night journeys, or while the train is passing through a tunnel. The semaphores also show strikingly by daylight; and, taking the semaphore light and alarm bell together, the officers in charge can hardly fail to see the one or hear the other.

TELEGRAPHIC NEWS.

London, Oct 13th.—Mr. Gladstone has made a speech at Warrington in which he defended his financial administration and attacked the extravagance of the Conservatives. He accused Government of expending money for the purpose of obtaining influence in the boroughs during the approaching elections, and concluded by saying he was determined on total abolition of the Irish church.—The *Times* of to-day says that the accounts received from India regarding the frontier war are exaggerated, and that only 6,500 men are at present employed beyond the borders of British territories. The same paper states that the Indian Government thinks it the best policy to let the Russians invade Afghanistan, while the English conciliate the people of that country.

15th.—The *Herald* of to-day hints that steps are about to be taken to renew the alliance with Shere Ali Khan, the Ruler of Afghanistan.—The *Mémorial Diplomatique* states that 30,000 French soldiers are shortly to go on furlough.

16th.—The borough elections will come off on the 16th and 17th November, and the county elections on the 18th and 20th idem.

17th.—It is expected that the Spanish throne will be offered to the father of the King of Portugal.

Oghie, October 15th.—The villages of the Pararee Synds, who attacked the rear guard of the British army on the 12th, have been destroyed.

16th.—A few shots have been exchanged to-day, but without loss.

17th.—The column at Tikree is engaged road-making. All quiet.

Muscat, October 16th.—The Sultan Syud Selim held out till the 9th instant, when he found further resistance hopeless.—The British remained ostensibly neutral; but the gunboats aided the Sultan clandestinely. The marines from the gunboats fired rockets and Enfields from the fort, on the town, at night, thereby jeopardising the lives and property of British subjects from revenge on the part of the Arabs.—The Sultan has been banished, and has fled to Riam, a village situated a mile to the north-east of Muttra.—Perfect order has been restored.—British subjects have been unmolested.—Azan-bin-Ghes has been proclaimed Sultan, but has not yet been recognised by Government. Four-fifths of the Bedouins support the claims of Syud Thoorkee.—The gunboats left to-day, but carry no mail.

America.—Later returns from Indiana reduce the Republican majority to 1,000 votes, and the Democrats consequently claim the State (Sic).—It is reported at New York that a movement has been started to nominate Chart (General Blair—the Democratic Candidate for the Vice-Presidency) instead of Mr. Horatio Seymour,—the Democratic Candidate for the Presidency.

—The following is from the *Round Table* (New York): "Mr. J. H. Mower has elaborated a discovery which, if the description given by the *New York Herald*, is to be relied upon, will revolutionise trans-oceanic, and generally all sub-aqueous, telegraphy. For some years he had been engrossed in electrical experiments, when the Atlantic cable gave a special direction to his investigations into generating and conducting substances, the decomposition of water, the development of the electrical machine, &c., &c.. By this summer his arrangements had been so far perfected that, a few weeks ago, he was able to demonstrate to himself and his coadjutor the feasibility of his project, on a scale approximate to that which it is designed to assume. Selecting the greatest clear distance on an east and west line in Lake Ontario—from a point near Toronto, Canada West, to one on the coast of Oswego County, New York—as his first attempt he succeeded in transmitting his message, without a wire, from the submerged machine at one end of the route to that at the other. The message and replies were continued for two hours, the average time of transmission for the 138 miles being a little less than three-eighths of a second. The upshot of the discovery—on what principle Mr. Mower is not yet prepared to disclose—is, that electric currents can be transmitted through water, salt or fresh, without deviation vertically, or from the parallel of latitude. The difficulty from the unequal level of the tidal waves in the two hemispheres will be obviated, it is claimed, by submerging the apparatus at sufficient depth. The inventor, we are told, is preparing to go to Europe to secure there the patent rights for which the caveats have been filed here. At the inconsiderable cost of 10,000 dols. he expects within three months to establish telegraphic communication between Montauk Point, the eastern extremity of Long Island, and Spain, the eastern end of the line striking the coast of Portugal at a point near Oporto. The statement of the discovery is enough to take away one's breath; but, with the history of the telegraph before us, we no more venture to deny than we do to affirm its possibility."

—The Chemistry of Sunstroke, from the *Scientific American* of 12th August 1868: "The effects and the treatment of sunstroke are well understood in this country, where the malady is one of frequent occurrence—more frequent, probably, in the hottest months than in any other parts of the world. But the cause of the sunstroke is as yet a mystery. The intense heat (merely as heat) of the solar rays, is not the agent of mischief. "The human body may be exposed to the Turkish bath of 140°, and remain in it for an hour without injury. This is a much higher range of heat than that of the atmosphere at which sunstroke often occurs, viz: from 100° to 110° (in the sun). Men working in zinc or iron foundries are subjected to a heat above 120°, but they are not prostrated to the ground with the phenomena of the sunstroke. The human organization is fitted to endure a much higher pitch of heat than any we have named. Experiments are recorded of men sitting quite comfortably in ovens while chickens were slowly browning by their side. How does it happen, then, that at a temperature of the open air, comparatively so low, men melt away (as the popular saying is) with heat?"

"A writer in the *Journal of Commerce* says, the reason must be looked for in the character of the sun's rays. The heat of the sun differs from every other heat, as the light of the sun differs from every other kind of light. This is a fact so well known as to need no demonstration. The effect of the sun's heat upon plants—as contrasted with artificial heat—is the most familiar, and, perhaps, the most striking illustration at hand. All animate and inanimate things are subject to precisely the same great laws of nature; and the solar heat which makes the flowers drop and close their petals, as if to shut out the dazzling rays, is not without its marvellous chemical effect upon the sensitive brain of man. The effect we say, is chemical—just like the effect of p^o Strychnine, cyanide of potassium, arsenic, morphine, and the other deadly drugs do not more marked organic changes in the system than a sunstroke. The countenance of the victim is dark, clouded and injected with blood, and a post mortem examination discloses congestion of the brain, lungs, and heart. These are the effects varying in degree, of the administration of poison."

The chances of recovery from poisoning are far better, if remedies are seasonably applied, than from sunstroke. The latter is almost always fatal with persons of delicate health or full habit.

"As to remedies there are no improvement on the old ones. The application of ice on the head and under the arm pits, brandy and water, or other stimulants, administered internally, a mustard plaster on the stomach, vigorous chafing of the body, and especially the hands and feet, fanning, and plenty of air—these are restoratives efficacious where anything is of avail."

INTERIOR SILENCE.

(From the Free Churchman for September.)

SILENCE or stillness is of two forms—silence of the lips, and silence of the soul. The former is a cessation from words, the latter a cessation from the passions; or perhaps better, the former is a cessation from unnecessary words, and the latter a cessation from disorderly passions. In the silence of the soul which is better felt than described, there is harmony. It is the stillness of perfect interior action, realized and carried out through perfect inward adjustments. The passions harmonize with the truths and requisitions of the Scriptures, and of enlightened reason; and the whole soul, inwardly taught and outwardly disciplined, is in harmony with the laws of nature and with the providences of God.

2.—The silence or quiet of outward circumstances is oftentimes favourable to inward silence. The life of nature, as distinguished from the life of grace, the natural or Adamic life, in distinction from the spiritual or Christ life, unable, with its darkened vision, to look deeply into the causes and tendencies of things, is full of exclamations. Sometimes of joy, because it is pleased; sometimes of wonder, because it is astonished; sometimes of grief, because its hopes are disappointed; sometimes of terror, because it is destitute of faith; sometimes, for other reasons, its utterances are the cries of jealousy or anger, of contempt or hatred. Amid these various exclamations and discordances, coming up in many directions, and without cessation—exclamations which stun the ears, and often strike heavily upon the heart—how often has the devout soul, that knows what it is to find rest in God, retired to some secret room, to some remote forest, or the quiet bank of some solitary stream, that it might listen to the voice of God in silence! "He went up into a mountain apart to pray, and was there alone." Blessed be the mountains and forests of Judea and Galilee in this—that they afforded a retiring-place to the Son of Man, where He could rest in stillness from the clamours and weakness of human passion, and in interior repose of spirit listen to the whispers of angels, and the in-spoken sympathies of His Heavenly Father.

3.—The inward, harmonic calm, which is known as the history of religious experiences as the silence or stillness of the soul, implies the existence of faith. A strong faith at the centre of the soul which has reached this high experience is, perhaps, more than anything else, the secret of celestial repose. Its belief is intensified into practical knowledge; and it has rest, because it knows it has something to rest upon. When the universe is shaken, and when the arm that sustains it trembles, then it will be time for such a soul to be troubled. And let it be said here—because words are practically things—that inward silence is identical with true inward rest. "He that is entered into his rest, hath ceased from his own works." And it is the same also with true inward peace. The great Teacher calls it *peace*. There is a divine significance in those parting words: "Peace I leave with you; my peace I give unto you;" and in the practical exhortation which follows: "Let not your heart be troubled, neither let it be afraid." More truly and deeply than any one else did Christ understand the heavenly nature of interior stillness. Behold Him in His last days on earth. The storm was all around Him; the cries of weakness, the murmurs of distrust, the scowls and bitter words of jealousy and hate, the wailings of terror, the exclamations of revenge; but in the Divine quietude of His spirit, recognizing the power and wisdom of Him from whom He came, He heard His accusers without answering, "so that Pilate marvelled." He knew the import of those great words of the Psalmist: "Be still, and know that I am God."

4.—It would be a mistake to suppose that quietness or silence of spirit is necessarily a sign of

weakness. There are times when, if we are rightly taught by one of the old prophets, our "strength is in sitting still." The words of a man who thinks much and says but little, especially if his thoughts are prayers, are embodied forces. They come like revelations, and are the word of one "who speaks with authority." Men of the world recognize, to some extent, the beauty and strength of that outward activity, whether it come in the form of speaking or doing, which is based upon inward silence. By common consent a quietness or repose of manner in those who are placed in difficult positions, is an indication of power. One of the warriors of Troy is described in the dramas of Shakspeare, and as if it were a great commendation, as a man

"Speaking in deeds, and speechless in his tongue."

Washington, who bore in his great heart the struggles of a nation's birthright, was a silent man. He listened, pondered, decided, acted. It was in stillness, amid the solitary shades of Mount Vernon, that he gathered wisdom. Words were few—deeds were many.

5.—The Scriptures recognize the fact of a connection between inward and outward silence. The inward harmony of the mind, resting upon the strong basis of faith in God, quiets the tendency to outward appeals. Silence is the evidence of the subjection of passion, and proclaims more loudly than the utterance of words could do the soul's prophetic anticipation of the triumph of justice. Hence it is said: "Let every man be swift to hear, slow to speak." And again that the "man's religion is vain, who bridleth not his tongue." And again; "If a man offend not in word, the same is a perfect man." The silence of Christ was foretold by the evangelical prophet: "He was oppressed and He was afflicted, yet He opened not His mouth."

6.—The state of inward harmony, resulting in peace or silence of the spirit, furnishes one of the essential conditions of the permanent indwelling of the Spirit of God. It is one of the great declarations of the Divine Word, that "God is Love." There is a sense in which it might also be said that God is Harmony. It is impossible that there should be discordances and conflicts either, in God Himself, or in the ultimate issues of His works. And accordingly a soul that is inharmonic, is necessarily, to the extent of such want of harmony, antagonistical to, and practically exclusive of, the presence of the Spirit of God. The Holy Ghost, which is another name for God Himself, is shut out, because the discordances of the soul furnish no fitting habitation, and do not even give an invitation to Him to come in. An evidence of the general truth of these positions is found in what is frequently noticed in times of special religious interest. If anything occurs at such times which tends to distract and agitate the mind, if jealousies and dissensions arise with their attendant unkindly words, it is found that the Divine influence is interrupted, and the work of God who, in being love, necessarily works to loving issues, is greatly retarded. Peace, so far as it can possibly be, secured in the quietness of outward conditions and in freedom from inward agitations, is favourable to His entrance into the soul; and when He has fully taken possession, the peace, which was at first perhaps only preparatory and incidental, becomes fully established as something essential in the soul's life. And then, in connection with the permanent indwelling of the Spirit of God, which has already been spoken of, we may look for the period of inward and constant inspiration—an inspiration given moment by moment, fresh as the new occasion which constantly call it forth, and adapted, on philosophical as well as scriptural principles, to the varying conditions and wants of life. It is true that this inward inspiration, so necessary to the soul's true progress, is not often perceptibly different from our own mental operations; but the teaching of God is in it. It is calm, truthful, wise; and fitted to the exigencies of the moment, as mere human teachings cannot possibly be. Hence the direction was given to the early Christians, in times of suffering and trial, when scourged in synagogues, and brought before kings and governors, "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."

7.—There have been men in all ages of the world, and not limited to any denomination of Christians to the exclusion of others, who may be called children of the interior. They have often been persecuted by the world; and yet they

are the men and women by whom, in the principles of their thought and lives, the world is judged, and in view of whose judgment it is found wanting. John Climacus, in the deserts of Mount Sinai; Madame Guyon, in the Bastilles of France; Fenelon, in banishment; Molinos, in his last and solitary dungeon; John Bunyan, in the prison of Bedford; George Fox, whose cry of woe resounded in the streets of bloody cities; studious but often suffering and interior men in the earlier days of America; the pilgrims of Plymouth; the self-sacrificing apostle to the Natick Indians; Cotton, of Boston; Hopkins, of Newport; Edwards, of Northampton—these, with multitudes of others, have illustrated Christ in their lives, because they had Christ within; and have written and spoken from the solitudes of the heart, and their words have gone down from generation to generation. The great characteristic of their inward being—if we may be allowed to use the expressions of a new philosophy in a new sense—expressions, however, which are no improvement on the deeply philosophical terms used in the Bible,—is the subsidence of the "Ego," and its substitution by the "non-Ego." And this last, notwithstanding the negative expression, becoming a true word of life, by means of the interpretation which may be put upon it from the Bible, is not a vacuity, but a living presence—not an abstraction, but a positive power. And all who accept this positive power which expels egotism by substituting love—which expands the love of one into the love of all—are "kings and priests unto God." No matter how the great world may deride them. They are hidden, but they are known. They are crushed, but they rise again. They are compelled to silence, but silence becomes an utterance. Character speaks; action has a language; the man himself is a sermon; the man's life is living eloquence.

8.—At the present time is there not need of inward silence? Is there no value in that calm interior repose which, in the conflicts of opinion, and the convulsions of states and nations, can see the evidences of the coming of the Son of Man? So difficult are the various problems which present themselves, so wide-spread and fundamental in many respects is the conflict between the old and new, that fear and trembling seize upon many hearts. The cry of agitated nature is, as it was anciently, "Lo here," or "Lo there;" but the teaching of the Master says now, as it did then, "Go not after them." In other words, turn from the outward to the inward; listen to the voice which teaches in the soul's silence, Christ. Christ, in renewed and sanctified humanity, is an eternal and living principle; the same with that which incarnated itself in the babe of Bethlehem; the same to-day, yesterday, and for ever. This Divine principle, becoming a holy personality in every one who receives it; was recognized both as a principle and a personality by the divinely illuminated John, when he said: "God is love; and he that dwelleth in love, dwelleth in God, and God in him." Is it too much to suppose that he spake from personal experience? We cannot doubt that this experience became a matter of personal realization in Paul, if we accept his own declaration: "I live, yet not I, but Christ liveth in me." In spiritual things the King and the Kingdom are essentially one; at least they cannot be separated. Christ has said, rebuking the tendency to seek for Him in the outward, "The Kingdom of God is within thee." And if thy soul is the Kingdom, the King cannot be absent.

9.—One word more. Much has recently been said of the lost arts. As I once in former years walked on the plains of Memphis, where streets and ancient dwellings are being excavated; as I stood in the presence of the statue of Memnon which still watches the rising sun; as I looked with wonder and awe on the lofty columns and the sculptured portals of Thebes, and went deeply down into the tombs of the Theban kings in the mountains of the dead; and as in other lands I trod the streets and buried palaces of Pompeii and Herculaneum, I was deeply impressed, and as one under other circumstances could not have been impressed, with the evidence which still remains that there is a foundation for the announcement and the doctrine of lost arts, of lost sciences, of lost and buried civilizations. But these great arts, which lay at the foundations of cities and temples, whose loss is often so much lamented, were material arts, and the sciences which sustained them were for the most part those which were susceptible of material applications. Alas! how our cheeks should blush with shame, and our eyes

run down with tears, when we remember that there are lost moral arts, lost psychical arts; arts and powers which involved spiritual gifts and spiritual facts and relations; arts and methods and principles, which came for a few short years, and in a few redeemed and illuminated souls, and then seem to have fled for ever. In those ancient days there was the grand psychical art of the communication of the Holy Ghost by the laying on of hands, and sometimes by merely breathing on persons. There was the art, which has its eternal and unchangeable principles, its moral or rather psychical mathematics as its basis, of perpetual inspiration—the inspiration already spoken of, given day by day and moment by moment. There was the art of casting out devils, and of healing the lame, the blind, and the dumb, by a word or touch. And in some cases where the art and the principles of the art have not been lost, there has been a loss of the strength and intensity of its manifestations. Who now goes up to his Mount Moriah with the faith of Abraham? Who now goes down into the den of terror with Daniel and shuts the mouths of lions? Who now walks in the fiery furnace and is not burned? Who goes to his illuminated heights of Tabor, and surrounded with the radiance of angels, talks with Moses and Elias? Who stands on the rocky summit of Carmel, and calls down the living fires on the falsities and tyrannies which had grown strong through the ages, and which were fitted for destruction? Who walks on the stormy sea, and does not sink? Who sees bright angels in the tomb? Who sees angels ascending and descending on celestial ladders, or goes to heaven in a chariot of fire? Who walks with God and talks with God, not imaginatively and constructively, but really and personally, face to face, and hand to hand, as a man walks and talks with his friend and brother?

10.—There are no accidents in the economies of God's administration. What has been, will be. Incidents change, but principles are eternal. The old shall live in the new with wider recognitions, and with greater power. In the old dispensations these things were revealed as facts; in the bright era and dispensation of the future, they will be demonstrated as sciences. In the old they came as prophetic intimations; in the new they will be recognized as established verities. In the old they were the seeds that were planted in the world's young heart; in the new they will be trees laden with fruits and flowers. In the old they were the signs of the possibilities of humanity; in the new they will be the incarnations and the realizations of these prophetic intimations in powers, which shall show the mastery of mind over material forces; which shall heal all sicknesses, and give new beauty to man's suffering body; which shall open prison doors, and give freedom to the captives; which shall break the sword of the conqueror, and place the laurel that crowned him on the head, of the poor husbandman which shall establish harmony in diversities of existences, and reconcile men with lions and lions with lambs; which shall unlock the mysteries of the tomb and lift the veil of the land of many mansions; which shall elevate humanity from the plane of selfishness and isolation to that of universal love and universal brotherhood, and crown it with the light of the glory of the son of God.

DR. THOMAS UPHAM.

PASSENGERS ARRIVED.

Per Steamer *Sumatra*, Oct. 16th :
From Southampton.—Mr. E. M. George, Mr. A. King, Mr. W. King, Miss Menesse, Mr. D. B. Bain, W. Hall, J. Carter, W. G. Hall, and wife, and Mr. J. H. C. Dunsterville.
From Marseilles.—Mr. and Mrs. Brandreth, Mrs. Pomlett, Captain and Mrs. Brandreth, Mr. Byard, Dr. and Mrs. Palmer, Sir P. R. Murray, Mr. E. Byrne, Miss H. Smith, Mr. S. Tovey, Mr. E. Lord, Mr. T. Macnaghten, Mrs. A. Macnaghten, Mrs. Toosher and child, Captain Hill, Mr. W. M. Tennant, Mr. Campbell, Mrs. Campbell, Miss Davis, and Mr. Brodie.
From Suez.—Mr. W. Grant.
From Aden.—General Foster, Jamssetjee Sorabjee Kharas, and Phillip Lecor.

DOMESTIC OCCURRENCES.

BIRTHS.

DAWSON—Oct. 15th, at Chundwara, Central Provinces, the wife of the Rev. James Dawson, Free Church of Scotland Missionary to the Gonds, of a son.
JOWETT—October 17th, at Mazagon, the wife of John Cardwell Jowett, Esq., of a daughter.
MOORE—October 11th, at Poona, the wife of Captain A. T. Moore, Staff Corps, of a daughter.
ADAMS—October 17th, at Bombay, the wife of William Adams, Esq., High Court, of a son.
GILMOR—October 12th, at Camp Deesa, the wife of Lieutenant John G. Gilmor, Bombay Staff Corps, Adjutant, 20th Regiment N. I., of a daughter.
LLEWELLIN—Oct. 19th, at Callian, the wife of Mr. Fred. S. Llewellyn, Assistant Superintendent G. I. P. R. Telegraphs, of a son.
REEVE—Oct. 19th, at Nassick, the wife of J. W. Reeve, Esq., of a son.
GABBETT—Oct. 19th at Mhow, the wife of Captain J. Gabbett, 95th, Regiment, of a son.

MARRIAGE.

D'EMDEN—WRIGHT—Oct. 20th, at Poona, by the Very Rev. Archdeacon Leigh Lyc, G. L. D'Emden, to Charlotte Grace Wright.—No Cards

DEATHS.

D'ACQUENY.—On the 18th October, in the Fort, Captain Auguste d'Acqueny, Agent of the French Lloyd, of general debility.
FERNANDES—Oct. 9th, at Belgaum, Mr. Alexis R. Fernandes, of Nerul, Goa, aged 56 years.
FERGUSON—Oct. 14th, at Secunderabad, Joseph James, infant son of A. Fergusson, M. D., 24th Regt. M. N. I.
HEWETT—Oct. 15th, at Surat, Mrs. G. L. Hewitt, aged 67 years, deeply and sincerely regretted by her relations and friends.
PHILIPS—October 21st, at the Elphinstone Circle, Bombay, offayer, Joseph Philips, Esq., aged 26 years.

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Parties wishing to subscribe to any of the undermentioned Magazines for 1869, are kindly requested to send their orders to the Secretary of the Tract and Book Society, Bombay, before the 10th of November, 1868. The Indian postage for the smaller periodicals is 12 Annas yearly: for the larger, Rs. 1-8; but when two or more are taken, the postage is proportionably diminished.

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